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of immense volumes of oxygen and hydrogen, mixed in due chemical proportion, and sent up in balloons to greater or less elevations, according to the hygrometric condition of the aerial strata. Thus far the attempt has been, not actually to produce a rainfall, but simply to test the elevating and exploding apparatus used, and more especially to reduce its expensiveness within the practicable limit. When this shall have been satisfactorily accomplished, the next step will be to try the experiment on a sufficiently large scale to produce the desired effect—*i. e.*, at times and places when and where it would be reasonably certain that there would otherwise be no rainfall, such as, for example, the arid districts of Kansas and the Texas Panhandle, or possibly parts of the western coast of South America, where such a phenomenon as a fall of rain is scarcely known.

No atmospheric air in its natural condition is without a certain amount of watery vapor held in suspension. It is, of course, only necessary to bring a sufficiently great pressure to bear upon it to force precipitation of its moisture in the form of dew, mist, hail, snow, or rain. Even the scorched air of the great African desert has its "dew-point," and if it could be suddenly reduced to this temperature, there would be—what probably has never been seen since the continent took on its present form—a terrific thunderstorm in the desert of Sahara!

The abundant rains which almost invariably follow earthquakes, volcanic eruptions, great battles, great conflagrations, and the widespread convulsions of Independence Day long ago suggested the possibility of human control over the elements. Not until the course of experiments now in progress, however, have any really energetic or promising attempts been made in this direction.

A popular belief is that on the occasions which have been named, battles, volcanic eruptions, etc., it is merely the tremendous concussions which cause the precipitation of rain; that the moisture is held in a sort of equipoise, from which it is thrown as a shower of walnuts is brought down by shaking the tree! In fact, however, the effective cause is the sudden condensation of the air from a reduction in its temperature. The heat generated by the explosions of gunpowder, oxyhydrogen gas, etc., great as it is, is utterly insignificant in comparison with the cold produced by the sudden expansion of their gases. The principle may be easily illustrated by sprinkling the floor of a hall on a hot day with boiling water. Notwithstanding the heat of the water, the room is speedily cooled by its evaporation.

WALTER J. GRACE.

ARE WE ANGLO-SAXONS?

IN PROPORTION as the North American republic grows powerful and overshadowing, grows the anxiety of Englishmen to have it understood that this potent factor in the world's affairs is what they term Anglo-Saxon; that it is Anglo-Saxon in race, feeling, and literature. Matthew Arnold, Goldwin Smith, Edward A. Freeman, and James Anthony Froude, all British Chauvinists, are the most distinguished advocates of the idea—an idea received with enthusiasm by some here in America, with indifference by others, but by a large section of our people with dislike, because it is false and because it is offensive. Those great writers are Englishmen who see more or less clearly into the future. They see that the day is surely coming when England will have to take her place behind the American republic, and they would

like their countrymen coming after them to be able to say: "What does it matter, after all, whether it be the elder or younger branch of the Anglo-Saxon race which shall influence, perhaps sway, the world's destinies and shape its literature and civilization, provided it be Anglo-Saxon?"

While Governor-General of Canada, the Marquis of Lorne never wearied of glorifying the Anglo-Saxon. The idea ran through most of his speeches; he was never so happy as when congratulating his mother-in-law's subjects on the fact that they were part and parcel of the imperial race that many enthusiasts assert has sprung from the lost tribes of Israel. And yet the noble marquis is himself heir to the chieftaincy of a great Celtic tribe, and will be the McCallum More on the death of the Duke of Argyll. In addressing Canadians in such a strain, his lordship was absurd, inaccurate, and unphilosophical. Had he taken time to think, he would have realized that the people he called Anglo-Saxon were Celtic, even as the Campbells themselves. The leader of the Canadian Government in his time was Sir John A. Macdonald, whose name speaks for itself; his lieutenant was the French Sir Hector Langevin; the leader in opposition the Scottish Celt Alexander MacKenzie, and his second in command the French Wilfred Laurier. One-third of Canada's population is French—that is to say, Celto-Latin; one-third Irish and Highland Scottish, and the remaining third of English and German descent. The marquis was about as ethnologically correct in addressing Canadians as Anglo-Saxons as was Mr. Blaine in his letter accepting the nomination for the Presidency in 1884, when he drew a distinction between the two Americas by terming one of them Spanish and the other Anglo-Saxon.

Is it necessary, in order to escape the trouble of disputing over an unscientific expression, that Irishmen, for instance, should tacitly admit the Anglo-Saxon to be something like a proprietor of these United States and representative of a race aristocracy? What about the descendants of Frenchmen, of Germans, of Slavs, and of Scandinavians, who do not admit Anglo-Saxon superiority? When, overpowered by his emotions, the average Fourth-of-July orator eulogizes the Anglo-Saxon, he does not pause to consider that the Celts and Germans among his audience may inquire of one another if there is any room on this continent for them. It may flatter the vanity of the orator and a portion of his hearers to have it admitted that they, the race aristocracy of the land, are allied in blood to the Anglo-Saxon on the other side of the Atlantic who rules so mighty an empire, or, merely exulting in his ignorance, he may imagine that every white man is an Anglo-Saxon. The writers who sit calmly down with white paper before them and thinking pens grasped in their fingers—and there are thousands of them—have not the same excuse, and yet they ring the changes on the Anglo-Saxon idea in and out of season.

There are several ways of arriving at a fair approximation as to what race the American people really belong to or are descended from; among them names, language, immigration, figures, and features. Now, while there can be no question that the English language is all but universally spoken in the United States and Canada, it is spoken as eloquently and sonorously by the Irish-American Daniel Dougherty, the French-American Chauncey M. Depew, the German-American Carl Schurz, as by the Anglo-Saxon American Henry James or John Sherman. Seven or eight millions of African descent also speak the English language, but they do not claim to be Anglo-Saxons.

It is probable that after the fall of Louisburg, when England became supreme in that part of North America not controlled by Spain, the Anglo-Saxon element largely predominated, though, of course, coming in contact all over with hundreds of thousands who were of Spanish, French, Dutch, or German origin, not forgetting Irish, which race must be always kept distinct from the English or Anglo-Saxon as a different—nay, unfortunately a hostile—element. Now, for purposes of ethnological classification, and lacking accurate data, we say of Russia that it is Slav, of Germany that it is Teutonic, of Ireland that it is Celtic, and of England that it is Anglo-Saxon. This is language of the roughest and loosest kind, as each of those countries has more or less of a mixed population, and England most of all. Still it must serve for want of better. We have to begin somewhere, and it is just as reasonable to call an Irishman a Celt as to call an Englishman an Anglo-Saxon.

When the first census of the republic was taken, in 1790, the white population was found to be 3,172,006. Assuming that all English are Anglo-Saxon, what was the proportion of that element in the number? I consider 2,000,000 a liberal allowance, and so take that figure as a basis for argument, more for its roundness than because it may be correct. Supposing, then, that those two millions had received no accession of strength from extraneous sources, to what number would they have increased, let us say, up to 1880? Unfortunately no one can say. There are in existence no statistics showing the natural increase of the American people. The answer would be simple enough were it not for the immense volume of immigration from Europe, Canada, Mexico, and other American countries between the years 1820 and 1880, containing upwards of ten millions of souls who intermingled with the American people and became part of the national life.

In order, therefore, to arrive at anything like a fair conclusion as to what may be termed the present value by natural increase of the original 2,000,000 Anglo-Saxons, it will be necessary to have recourse to analogy. There is one element in the United States which has received no increase worth speaking of in immigration, and that is the African. It is known that in 1790 the colored population, bond and free, was 757,208, and in 1880, 6,580,793; which is an increase of 770 per cent. in ninety years. Now, if the 2,000,000 Anglo-Saxons increased in the same ratio, their number in 1880 would have reached 15,400,000. As a matter of fact, the colored population increased more in proportion than the Caucasian until within a very recent period; but as we are moving over hypothetical grounds, let that not interfere with the argument.

The next question to be answered is, To what extent has the Anglo-Saxon benefited by immigration from the mother-land? Mr. Ainsworth Spofford, the librarian of Congress, informs us that between 1779 and 1820 the immigration to this country is estimated to be 250,000, of which for obvious reasons the Anglo-Saxons formed a very small percentage. After 1820 we have official figures at our disposal, and tread on more solid ground. From Mr. Spofford's returns I find that from 1820 to 1879 (both years inclusive) 9,908,709 immigrant from Europe and British America settled in the United States. The subjoined figures show the nationality of those immigrants: England, 894,444; Ireland, 3,061,761; Scotland, 159,547; Wales, 17,893; Great Britain (not specified), 560,453; Austro-Hungary, 65,588; Belgium, 23,267; France, 313,716; Germany, 3,002,027; Greece, 385; Italy, 70,181; Netherlands, 44,319; Poland, 14,831; Portugal, 9,062; Russia, 38,316; Spain, 28,091; Scan-

dinavia, 306,092; Switzerland, 83,709; British America, 568,941; other countries, 97,007; miscellaneous (unknown), 255,778.

It will be seen from these figures that England alone furnished less than a tenth of this volume of immigration; but allowing half of the Scotch contingent to be Anglo-Saxon and a fourth of the Canadians to be of the same race, the sum would be 1,115,450, which added to the 15,400,000 above would make a total of a little over sixteen and a half millions in 1880, plus the natural increase of the immigrants, which, if set down at half a million would allow the people of Anglo-Saxon blood in this country in that year to be 17,000,000, or about seventeen forty-fourths of the white population. I do not take the 560,453 immigrants from Great Britain (not specified) into this account, as I believe they were Irish and other Europeans. It is well known—the “*Encyclopædia Britannica*” is authority for it—that the English Immigration Bureau kept track of English emigrants proper sailing from English ports, while as for others it often did not take the trouble to classify them according to nationality. Since 1880 upwards of 7,000,000 immigrants from Europe and British America have entered the United States, chiefly from Germany, Scandinavia, Ireland, and Italy, and relatively few from England; and at this present moment the most liberal estimate could not allow more than 18,000,000 of Anglo-Saxon blood in the country.

The features of the people resemble the Celto-Latin races more than the Anglo-Saxon or Teutonic. The average Englishman is fair; the average American dark; the face of the average Englishman inclines to flatness; that of the American is sharp and aggressive, with a Celtic contour.

Names furnish little or no indication of race. Names, whether German, French, or Irish, get translated or anglicized with ease and rapidity. Thus Schmidt and Jansen change to Smith and Johnson after a generation; Lemarch, Dubois, Leblanc, and Lenoir are translated into Walker, Wood, White, and Black; and the Irish names Callahan, Mahoney, and Greehan are modified to Calhoun, Mahone, and Green. As was stated in an article in *THE NORTH AMERICAN REVIEW* for October, 1886, Europe, not England, is the mother of America, and, this being so, we should all be content with our Caucasian origin and American citizenship, and we should be proud to see even in this generation a type developing itself which is destined to pass into the future as essentially American, as different from Celtic as from Latin, as different from Anglo-Saxon as from either—a type which while still new will so spread and assert itself as to render impossible a Cossack or Chinese destruction of the world's civilization.

JOHN C. FLEMING.